

7.

An
EXAMINATION
Of
SUNDRY SCRIPTURES
alleged by our B R E T H R E N,
In Defence of some Particulars
Of their
CHURCH-WAY.

Humbly submitted to the Sight
and Censure of any judicious Divine :

ESPECIALLY
Of such of the Reverend Godly-Learned
A S S E M B L Y as vouchsafe to read it.

By R. H. M. A. of Magd. Col. Camb. .

IMPRIMATUR, *Ja. Cranford.*
Decemb. 17. 1644.

*London, Printed by J. R. for Luke Fawne, and are to be sold
at his Shop, at the signe of Farror in Pauls
Church-yard. 1645.*



The P R E F A C E to the Reader.




True Propositions and lawfull Practices should not (much lesse untrue and unlawfull) be fathered on God by misinterpretation of his Word. Every false Exposition of Scripture is a belying of God, counterfeiting of the King of kings hand, and an addition to his Word. The Way of Independencie, pretending to be the Way of God, the Scripturall Way, the onely Way (as the most rigid Separation, Anabaptism, Familism, also doth) produceth sundry Texts in Preaching, Writing and Conference, (I conceal persons, times and places, for reserved Reasons) to witnesse the right of her Claim; Which, for the most part, she also in Print produceth, upon the same or like occasion, in Answ. to 32 q. Apol. for Church-covenant. Answ. to 9 Pos. T.W. to W.R. M^r T. & M^r M. to M^r H. I, as the Lord hath enabled me, have conferred with and examined some speciall Witnesses; they answer (if I understand them aright) that they can witnesse no such thing as they are produced for. If this be acknowledged, I have my full end: If any will reexamine them, I beseech him not to put them on the W^rack (a) nor to meddle with by-standers or by-matters, but to minde the thing in hand. If he shew that their Testimonies are fit and full for the purpose, he doeth something: if not (whatsoever else he do) he doeth nothing. I publish not all their Deposition, not all that is materiall; but so much as I conceive at present sufficient. If any of the Brethren (amongst whom M. Cotton is deservedly the chief) seem in my apprehension to come nearer the Truth then others, I willingly take notice of it, both to honour their Ingenuity, and to help Accommodation (if it may be) between us and them. What strength is in this Writing; I confesse it is borrowed; the Weaknesse of it is mine own, for which I have onely this Excuse, That I am not willingly wilfull, but shall be ready, as God shall assist, to give or receive further Satisfaction.

(a) 2 Pet. 3.
16.



An Examination of sundry Scriptures alleadged by our Brethren in Defence of some Particulars of their Church-way.

- I.  *Asbering of Churches in the name of Christ, and setting up of Church-Ordinances cannot be unlawfull for Want of a Commandments from man, as appears by the Doctrine and Practice of the Apostles, Acts 4. 19. and 5. 29.* See almost the same Argument verbatim, in Answer to 32. q. p 35.

The Apostles never taught or practised to gather or separate some Christians from others, one part of this true Church, and another part of that (especially persons which themselves converted not) to make a purer Church, neither with nor without the Magistrates Authority. The Apostles (being not of men, nor by man, but by Jesus Christ, Gal. 1. 1.) (b) did preach not onely without, but against the peremptory Command and Laws of the Magistrate, Acts 4. 17, 18, 21. & 5. 28. But you professe not such a Latitude of opposition against Magistracie; nor do you hold (I suppose) that our godly non-conformable Brethren, suspended by the Bishops, or New-England-Ministers, deposed by their Churches (to say nothing of Ministers deprived by the Parliament for Malignancie) are bound, by the Apostles example, to execute their Ministry in the Churches, notwithstanding such Suspension or Deposition: or that Master Ward, deposed by the Church at Rotterdam, was bound to execute his Ministry there, before his Restauration.

Answer.

(b) This was proper to the Apostles or Apostolike men. Answer. 109 paf. p 76. T. W. 10 W. R. p. 67.

tion. Had you such an immediate Commission, sealed from heaven, and such infallible direction of the holy Ghost, as the Apostles had, you might more boldly imitate them therein; especially if the case of living under a Christian Magistrate, intending, endeavouring, and consulting with Divines, about the Reformation of the Church; and of living under a heathen Magistrate, and professed publike enemy of the Church, were not much different. Would our Brethren in *New-England* allow a Presbyterian Church, or but a New-Independant Church, to be erected in *New-England*, against the will and minde of the Magistrates and Churches there (a)? Our Brethren at *London* (I hear) do hold it (at least) unreasonable, to gather Churches now: how their opinion and yours are reconcileable, I see not. It may be the Brownists, Anabaptists, Antinomians, Familists, and other grosse Heretikes and Schismatikes, in old or new-*England*, do also pretend the Doctrine and Practice of the Apostles for the setting up of their Churches; yet our godly and conscientious Divines do therein oppose them.

(a) T.W. to
W.R. p. 31.

T.W. to W.R.
p. 13. & 14. &
Answ. to 32. q.
p. 43. alleadg-
eth the same
things.

2. *Seven, eight, or nine may make a Church. In Adams and Noahs time there was not above seven or eight; Will you deny them the being of a Church? What Will you make of Christ, and of his family, which were not above twelve, besides himself: and of the first Foundamentals of the Church of Ephesus, which were about twelve? The number, in the first beginning, of the greatest Church, was small enough in comparison, Acts 1. 15.*

The case of *Adam* and *Noah* was extraordinary; there were no more in the world, and therefore could be no more in the Church. *Adam* and his wife, and first sons, yea *Adam* himself was the Church, if then there was any: yet you hold not that two or three, yea one, may make a Church. *Cain* lawfully married his own sister, May other men now do the like? Twelve are more then seven or eight, and an hundred and twenty a competent number; yet it appears not that they were called or counted a Church, till they were more encreased.

fed. If there were no more Believers in *Ephesus* then twelve (as there was, viz. *Aquila* and *Priscilla*, which knew more then *Johns* Baptism, *Acts* 18. 26. cum 24. 25. if not others) yet there were more in *Jerusalem* then one hundred and twenty, even five hundred Brethren at once (c). Adam and Noah, (c) 1 Cor. 15. 6. with their Families, if they were Churches, they were but Domesticall Churches, not Congregationall. What will you make of Christ and his Disciples? a Church distinct from the Jewish? You know Christ did not make a new Church, or gather men into it; but lived and died a member of the Jewish Church (d). (d) Answ. to Had they been called a Church, as some households are in the 32. q. p. 14. New Testament, (e) you had some more pretexts; and yet (e) Phile. 2. they had been but a Domesticall Church, many whereof may witness T. W. to W. R. be within a Congregationall, and especially within a National Church. It is an Argument you will not own: Seven, eight, twelve, may make a domesticall Church, ergo, they may make a congregationall. If seven or eight may make a Church, then two hundred persons in a city may well make twenty distinct Churches, and, by consequence, so many Independent Judicatures.

3. A visible Church in the New Testament consists of no more The like you in number then may meet in one place, in one Congregation, have, Answ. to 1 Cor. 11. 20. & 14. 23. 32. q. p. 9.

If you seek for Congregations meeting for Prayer, hearing the Word, Sacraments, in one place, or that they were called by the name of Church, or that all Believers in some cities and countreys, when they might, did meet in one place, I will not contend: many such Churches or Congregations we have in *England*; and the Believers in every Christian Church, even in the Church of *England*, and in the Jewish Church also, might and did, at first, meet in one place. To say nothing that all the people of the Jews (being about six hundred thousand) are called one Congregation, and are frequently in the old Testament said to come together; and that * Myriads did * One Myriad come together, *Acts* 21. 22. How will you make out this is ten thousand Inference? The Church of *Corinth* did meet in one place, and

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and so did *Antioch*, *Jerusalem*; therefore no Church in the New Testament must consist of more then can meet in one place. To say there was a Church in *Adams* house, and in *Noahs*, and also in *Philemons*, *Aquila's* and *Priscilla's* houses, therefore the Church in the Old and New Testament must be Domesticall, is an inconsequent Illation, contrary to plain Scripture. Is not the Argument as good if it run thus? All the believing *Corinthians* were of the Church of *Corinth*, 1 *Cor.* 1. 1. cum 2 *Cor.* 6. 11. The *Smyrneans* and *Laodiceans*, of the Church of *Smyrna* and *Laodicea*, *Coloss.* 2. 1. & 4. 16. *Revel.* 2. 8. & 3. 14. whether they were more or fewer (hence in every City, and every Church, seem to expound one another, *Acts* 14. 21, 23. cum *Tit.* 1. 5. *Acts* 16. 4, 5.) And it cannot be shewed that any Church, how numerous soever it grew, was divided into two or more Churches, or that there were more Churches, then one in any citie or town; therefore the Believers in any one citie or town may be but one Church, whether they can meet in one place or no. *Paul* writes not onely to them which might and did meet in one place, but to all that in every place (not thorowout the world, as appears, 2 *Cor.* 1. 1. written to the same persons, 1 *Cor.* 5. 1, 2. cum 2 *Cor.* 2. 1, 2. neither is this a Catholike Epistle) but in all *Achaia*, call upon the Name of the Lord; and therefore these words, *en to auto* (besides, that being but a Supposition, they put nothing in being, and may fitly be translated, in id ipsum, for the same, or in one, which, though they met in an hundred places, they might do, *Acts* 4. 26. cum *Psal.* 2. 2: 1 *Chro.* 12. 17.) prove no more that those to whom *Paul* writ were of one Congregation, then *James* calling the twelve tribes scattered abroad one Assembly, Synagogue, or Church, *James* 1. 1. cum 2. 2. & 5. 34. or *Pauls* mentioning the *Hebrews* assembling themselves together, *Heb.* 10. 25. doth prove that the scattered *Hebrews* were no more then one particular Congregation, which might and did meet in one place; especially seeing the Apostle writes to the *Achaians*, 2 *Cor.* 1. 1. 1 *Cor.* 16. 1. cum 2 *Cor.* 9. 2. & 11. 10. Now there were other Churches in that Region (f) at least two, *Corinth* and *Cenchrea*, *Rom.* 16. 1. which I read was the Port of *Corinth*, (g) yea oppidum *Corinthiorum*.

(f) *Cotton*
Keyes, p. 46.
 (g) *R. M.*
 and *W. T.* eq.
C. H. p. 32.

rhiorum navium statione celeberrimum, & ideo frequens valde & populosum (h) : To say nothing of the Church whereof *Gaius the Corinthian* was the Host, 1 Cor. 1. 18. Rom. 16. 23. *(h) Gualter* in Rom. 16. 3. *Joh.*) Hence there is mention of Churches to which the women he writes to (for he saith, *Your women*, not *Women*, or *all women*) did resort ; or how else could they keep silence in the Churches ? 1 Cor. 14. 34. yet you hold not that two or three Churches in the New Testament must consist of no more then may meet in one place.

4. *The visible Church in the New Testament is not Nationall, as the Jewish was ; hence we read of the Churches of Galatia, Macedonia, Judea, not Church of Galatia, 1 Cor. 16. 1. &c. 2 Cor. 8. 1. &c.*

We say not that the Christian Church is Nationall, as was the Jewish Church, *viz.* that it hath a Nationall Tabernacle, Temple or House of God, and solemn Worship peculiar to it, to which all the Members, or all the Males must sometimes resort, towards which the absent are to pray, and in which the Priests in their courses do minister unto God : nor say we that the Scriptures do mention a Nationall Church ; for the Supreme Magistrate was an enemy to Christian Religion, & *Regis ad exemplum*, &c. *(i)* many of the people were of the same minde, as it is this day in France and Spain, and was in England in Queen *Maries* days : *Believers* ('it is like') were not so many as to bear the name of a Land or Nation, nor could they have liberty safely and freely to meet in such great Assemblies as Nationall Synods. Shew me a Nation of Magistrates and people converted, and I will shew you a Nationall Church ; but if there could not then be a Nationall Church, as in Queen *Maries* times our Church was not Nationall, it is no wonder if there were none, (*Ultra posse, non est esse*) whether Nationall Churches be lawfull or unlawfull. *(i) M. to H.* teacheth us thus to answer.

Arguments taken from the naked appellation of the word Church or Churches, are very unsatisfactory, because of the various acceptations of the words *Kahal*, *Gnedah*, *Ecclesia*, *Synagoga*, which we sometimes translate Church, but should al-

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ways translate, Convocation or Congregation, a company called out, or gathered together.

The English word, *Church*; Saxon, *Cyric*, and Scots, *Kirk*, are derived from *Κουριακή*, as *Cambd. Rem.* or *Κουριακον*, as *Sir Hen. Spelm.* which (as *Βασιλικη*) signifies the place of meeting. Hence we read of *Robbers of Churches or Temples*, *Acts 19.37.* *Kahal* (whence our English word *call*) is sometimes Metonymically understood of the place. *The Heathen enter into the Sanctuary, Which God had forbidden to enter into the Church*, *Lam. 1.10.* *cum Deut. 23.3.* *Nehem. 13.1.* To come together *ἐν τῇ ἐκκλησίᾳ*, is (if it be rightly translated) to come together in one place, and so *Ecclesia* is opposed to the buildings or houses in which they did eat and drink, *1 Cor. 11.19, 20, 21, 22.* *ult.* *Synagoga* is evidently taken for the place of meeting, *Luke 7.5.* *Acts 18.7.* Nevertheless the words *Kahal* and *Gnedab*, do sometimes signify a dispersed multitude or company (that (possibly) never did or could meet together) hence we read of a church of Nations, *Gen. 35.11.* church of evil-doers, *Psal. 26.5.* church of the dead, *Prov. 21.16.* church of the Righteous, *Psal. 1.5.* And the people of *Israel*, though divided into severall domestick Assemblies to keep the Pascover, are called one Church, *Exod. 12.46.47.* But usually an Assembly or *Concio*, is all one with *Kahal* or *Ecclesia*, whether that Assembly was orderly or disorderly, good or bad, lesse or greater, *Jer. 50.9.* a church of the Nations, *Ezek. 32.22.* *Ashur* and his church, *Acts 19.39; 40.* lawfull church dismissed the church. When all the Israelitish men, women and children were together, they were but one congregation, which, in the Dialect of the Translatours of the New Testament, is all one with one church, *Acts 7.38.* When all the Israelites did not meet (for all the members of the Jewish Church did never meet after their settling in the Land of *Canaan*, nor all the males, save thrice every year) they that met, though scarce the half or third part of them that were of the Jewish Faith and Communion, were notwithstanding called *all the church*, *the whole church*, *Josh. 9.18, 19.* & *22.12.* *Ezra 2.64.* And when there was a great Assembly, then the Scripture tells us, There was a great church. I set a great church, a very great church, *Nehem.*

Nehem. 5. 7. 2 Chron. 7. 8. & 30. 13. Ezra 10. 1. accounting no more persons of the Church, but those that were then assembled, yea *Simcon* and *Levies* assembly is called a Church unto which *Jacobs* honour should not be united, *Gen. 49. 6.* and those many that were gathered together, praying in the house of *Mary*, are called the Church (though *James* and his Brethren were not there, nor (it may be) the tenth part of those, which (in our sense) were of the Jewish Church.) *Acts 12. 12. cum 5;* Yea 4 or 5. in a family, joyning in the worship of God, are called a Church, *Rom. 16. 5. 1 Cor. 16. 19. Philem. v. 2.* In this sense there were many Churches among the Jews. The Scripture calls them Church, or congregation often, and sometimes in respect of their severall Synagogues, Tribes, and Families, Congregations, *Psal. 74. 4. 8.* The phrase, Churches of *Judaea* which were in Christ, seems to imply that some Churches in *Judaea* were not in Christ, *1 Thess. 2. 14. Gal. 1. 22.* No wonder therefore if that Christians of one Country meeting in severall Synagogues, *1am 2. 2. Heb. 10. 25. Acts 19. 8, 9. & 22. 19. Acts 13. 15. 16, 43. and Houses, Acts 12. 12. Rom. 16. 5.* do receive the denomination of Churches which in Scripture phrase is all one with assemblies, many whereof we confesse were in *Galatia, Macedonia, &c.*

See Answ. to 2.

But more particularly, you say there were Churches in *Galatia*, Ergo, they were Congregationall.

Answ. *Galatia* was a large Country, as is intimated *Acts 18. 23.* The *Galatians* in Saint Pauls time, held all *Paphlagonia*, a part of *Phrygia, Cappadocia*, and of all the neighbouring Countries round about, which after their names were called *Gallogratia*, or *Gallatia*, containing in them the Cities and Churches of *Antioch* and *Laodicea*, (as *Macedonia* also did include *Philippi, Thessalonica, Berhae, &c.*) In *England* (a far lesse Country then either of them) in former times have been severall Churches at once, and yet those Churches not meerly Congregationall, but Nationall rather.

The Churches of *Galatia* might (for ought you alleadge to the contrary) be combined one to another, as the Churches of *England, Scotland, Holand, France*, are respectively combined :

(k) *Cott. Keyer*
v. 8. 9. doth so
take them.

bigned : For the Apostle speaks of them as *one lump*; 1 Cor. 5. 6. cum Gal. 5. 9. and wilheth th: *anathematizing* or excommunicating of *him that troubleth them*, Gal. 1. 8, 9. & 5. 10. 12. and the *restoring with the spirit of meeknesse* (both which I take to be *Acts of Discipline*) (k) of a fallen brother, Gal. 6. 1. And the Churches of *Macedonia* were not so several, but they joyned in one to choose a brother (which I conceive was an Authoritive act) to go with *Paul* for the managing of the Churches contributions, 2 Cor. 8. 18, 19. and the Churches of *Judea*, consisting of Myriads of people, *did come together*, Acts 21. 20, 21, 22. to be satisfied of *Paul* concerning an *accusation they had received against him*; and are called a Church, Gal. 1. 13. Acts 12. 1. and an *house*, Heb. 3. 4. which title you say is not given to loose stones and timber, but imports knitting and joynting one to another.

This is not
unlike the
Answ. to 32.
Q. p. 8. 9.
Answ.

5. When a Visible Church is to be erected the matter of it should be visible Saints and belsevers, 1 Cor. 1. 2.

True, so it should; when an Army is to be raised, a city begun, a family set up, much more when a Church is to be erected or continued, the matter of them should be visible, yea reall Saints, *Beloved of God, elect, blessed, &c.* Deut. 83. 14. Ista. 1. 21. 26. Acts 16. 34. Rom. 1. 7. Eph. 1. 1, 2, 3, 4. and we heartily wish thy were all such, yet we dare not use unscripturall wayes, and meanes for the procuring or preferring of Church-members-sanctity: To be wise or holy above the rule, is to be foolish, prophane, presumptuous, superstitious; could you shew us out of Scripture that the Church should examine persons that come to be admitted, whether the work of Grace be wrought in their hearts or no; and that they must make any other Declaration (then profession of faith and repentance) and that the congregation ought to reject such of whose sincerity and sanctity they are not satisfied, and that the want of this care in the first constitution of a Church, doth nullifie it, or make it unlawfull for men to joyn to it, or continue in it, and that it is necessary to know that a Church was constituted of visible Saints (which none but

but they that were present can know) before he can in faith
 jeyn to it, or continue in it; we should not differ about the
 sanctity of the Members. If the Gospell and Christian Reli-
 gion was brought into *England* in the Apostles times, then it
 was like it was constituted of Saints, as well as the Church of *Corinth*. If we look upon the latter constitution in *Queen Elizabeths* time, many congregations of *London* and *M*:
 for example) had visible, yea doubtlesse reall Saints, which
 were sufferers all *Queen Marias* time, to be the foundationalls
 thereof.

Church cov.
 p. 37.

The Text in the *1 Cor. 1.* shews rather what the members
 of the Church of *Corinth* were, at the time of *Pauls* writing
 to them, then that they were or ought to have been visible
 Saints, at the first erection of that Church; yet it shews not that
 all the Church-members he writes to, were visible Saints; for
 many known evill livers, as the *Incestuous person, Drunken com-
 municants, Hereticks, Schismatickes, Fornicators*, were known
 members; but the denomination of Saints, is a *parte meliore*, as
 we call a wheat-field a corn-field, though we see weeds and
 tares in it: much lesse doth it prove, that all they to whom he
 writes, and the others also, were visible Saints at the first con-
 stitution of that Church, and that it was necessary they should
 be such: He writes to the *Church called to be Saints*, or *called
 Saints*, (not to the *Saints called to be a Church*, or to the *Church
 constituted of Saints*) which expression rather of the two,
 proves there was a Church before they were Saints, (See *v. 1.*
Paul called to be an Apostle) then that they were Saints before
 they were a Church, though I maintain not the validity of ei-
 ther inference. But how appears it that all the Honourable
 titles and Epithets given by *Paul*, are given with relation to
 Church membership? The *Corinthians* were enriched by
 God in all utterance and all knowledge, and did come behind
 in no gift, will you thence conclude that all Church-mem-
 bers are or ought to be enriched by God, &c? So when he
 called others *Saints, beloved of God, elect, blessed, &c.* or faith,
their life is hid with Christ in God; if these things be spoken of
 them as Church-members, then they are true of all Church-
 members, which you know they are not.

See for this
the Answ. to
32. Q. p. 9 &
Church Cove-
nant, p. 5. 6. 7.

6. *The forme of a Church is the gathering together of these visible Saints, and combining and uniting them into one body by the forme of an holy Covenant; Deut. 29. 1, 10, 11, 12. By which is plainly shewed that a company of people, become Gods people, that is, a Church, by entering into Covenant with God. If it be said they were a Church before; yet that was when the Church of the jews was constituted in Abrahams family by Covenant.*

Answ.

(b) *TW. to W.*
R. p. 24. so in-
terprets you.
A Church Co-
venant is of
such duties as
the Gospell
requires of e-
very Church,
and the mem-
bers thereof:
Apol. for
Church cov.
p. 3. & p. 25.
The substance
of this is a-
greed to by
Answ. to 32.
Q. p. 15.

You intend not that this Covenant doth make a true Church, but a pure congregational Church, as it is refined according to the platform of the Gospell. (b) A Church Covenant is especially in relation to Church estate, and Church duties; (as a marriage Covenant is with relation to the married state and marriage duties.) But the Covenant here mentioned was not entred into in reference to Church estate and Church duties, rather than to other duties of the morall Law; and may be taken by two or three, though they be too few to make a Church, or by persons of severall Churches, in a Ship or a Journey, and yet let leave them in the same Church-state they were before, and not make them members of a distinct Church. A Covenant in Generall doth not make a Church (nor a marriage, a Covenant between this man and that woman makes it) but a Covenant with appropriation and application to this or that Pastor or people.

But the Scripture Covenants are not with appropriation and application to this Pastor or people, (*viz.*) that they would serve God with this people or Pastor rather then with that; therefore they are not Church Covenants.

To be Gods people, and Gods Church, is not al one in your sence. To be the Kings Subjects, and to be of a Corporation, is not all one; 40 Beleevers of no Church, or if 40. severall Churches are the Lords people, but they are not an instituted Church: no Covenant in Scripture was at the founding of the Jewish Church, nor of the Christian Churches, though many be mentioned in the New Testament, to be founded, nor at the adding of any members to them, neither did they make a Church, more truly a Church,

Church, or politicke society, or more truly members, but did make them or shew them to be more pure and holy servants of God, even as when single persons or families do Covenant with God.

The Covenant in *Gen. 17.* is taken onely for Gods part of the Covenant, or his promise to *Abraham, Gal. 3. 16, 17.* not for mans part to God, whereof we now speak: Gods Covenanting with *Abraham* did not impose nor suppose an expresse vocall Covenant on *Abrahams* part (although when God appeared visibly and spake vocally, there was more colour for an expresse Covenant, then now he doth not) nor alwayes an implicite Covenant, *Gen. 9. 9, 10.* The Birds, the Beasts, the children not then born, could not give so much as an implicite assent.

Indeed receiving of circumcision doth import a Covenant on *Abrahams* part, or consent to the Covenant, as Baptisme also doth; but it is held they were in Church-state before they had right to circumcision; therefore you should shew they made a Covenant before circumcision, but how prove you that *Abraham* was not in Church-state before? *Gen. 17.* That *Melchizedeck* a Priest, and *Lor*, which were not of his seed nor of his family? were out of Church-state, That a Believer is not a son of *Abraham*, nor an heir of the promise and covenant made to *Abraham*, if he be not in Church-state by Covenant? All which you seem to imply, when you say that Jewish Church was constituted in *Abrahams* family by Church-covenant. The family of *Sem* was the Church of God long before this, *Gen. 9. 25, 26, 27.*

7. Every member at his admission doth promise to give himselfe as to the Lord, to be guided by him, so to the Church to be guided by them, which is no more then the members of the Church of Macedonia did in a Paralell case, 2 Cor. 8. 5.

See the like Allegation in Answ. to 9. post. p. 73.

The givers are not the members of the Church of Macedonia, (as you for your advantage phrase it) but the Churches of Macedonia, (a) and therefore if this do prove Union or Covenant, it is of the members of severall Churches, and not of

Answ.

(a) Apol. for Ch. Covenant. v. 12.

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one onely: It is not said that they gave themselves to the Church or Churches, but to us, viz. to Paul and Timothy, (which were not so much as set members of any particular Church) 2 Cor. 1. 1, 19. which as they joyned in the Epistles extant to the Macedonian Churches, Phil. 1. 1. 1 Thess. 1. 1. 2 Thess. 1. 1. so they commend those Churches for being guided by them, Phil. 2. 12, 19. & 4. 9, 15. 1 Thess. 1. 5, 6, 7. & 3. 6. But how the case of the Churches of Macedonia is parallell with your Church-covenant, to abide in that particular congregation you shew not.

8. This particular congregation is a Church before it have Officers, Acts 2. 47.

Answer.

In a generall sence a few private men without Officers, yea a few women without men, yea 20. members of severall Churches, may be called a Church; but a governing Church they are not. The Church hath not received an Office of rule without her Officers. (b)

(b) Cotton Keyes p. 16.

The Church in Acts 2. had Officers, and better Officers than any Church now hath, even the Apostles (if the Commission of the 70. was expired) which were the Elders of all Churches. (d) 1 Pet. 5. 1. 2 Cor. 11. 28. and particularly of the Church of Jerusalem, and did act therein as Elders; It is not all one to want Elders now they are instituted as before, ordinary Elders were not appointed at that time.

(d) The Apostles were as the Elders and Rulers of all Churches, Cotton Keyes p. 48.

This (though not so fully) is asserted by R. M. and W. I. to C. H.

9. She hath also full and free power to choose her own Officers, without the help of Synod, Classis, or Presbytery, Acts 1. 15. Acts 6. 3. Acts 14. 23.

In Church-affaires of weighty and difficult common concernment, as Election and Ordination of Elders, excommunication of an Elder, it is safe and wholesome, and an holy Ordinance to proceed with consultation and consent of the Churches, Prov. 11. 14. (p) You will not take upon you hastily to censure the many notable Precedents of ancient and later Synods, who have put forth Acts of power in Ordination and Excommunication.

(p) Cotton Keyes, p. 55.

munication. (q) We hold it a privilege of the people, (especially if they proceed wisely and piously) to Elect their Officers; and an injury to obtrude any on them, without their consent; but let us view your Scripture, The assembly, *Acts 1.* it is likely was not a body politick, but occasionall onely, no part of Church Government being as yet set on foot; here were not all but some of the founder Members of the Jewish Church, and they had no Commission to sepearate from the Jews before *Acts 2. 44.* The company was not without Elders, the Apostles if not the 70.) were present; all the Churches and Elders that were at that time in the world, were present, in respect whereof it may be called an *Æconienicall* counsell, (the Apostles being Elders of all Churches) rather then a particular Congregation.

(q) *Con. Keyes*
p. 28.

If there had been any more Elders and Churches, they must have convened upon that occasion to choose an Apostle who is a Pastor of all Churches. The choice was limited by the Apostle *Peter*: First, to the persons present; secondly, to those that had accompanied the Apostles, all the time that the Lord Jesus went in and out amongst them, and by God the director of the lot (to whom properly the Election of an Apostle doth belong) to *Matthias*; As for the Deacons and Over-seers for the poor (though people may better discern of mens fitnessse and ability for that Office, then for the Ministry; and their liberty of choosing was a good meanes at that time, to abate their discontentments because of former neglect; yet at their Election, there were all the Churches and Elders in the world, and more there could not have been in any case; such necessity hath no Law. Your selves acknowledge Synods an Ordinance of Christ, usefull in sundry cases, (as in case a Church being leavened with Popery, Arminianisme, Antinomianisme, Libertinisme, Anabaptisme. &c. should choose a Minister like themselves: If such a case had happened, they could have had no more of a Synod at that time then they had; the company did nominate two, but they that prayed (which is likely was the Apostles) did appoint them, *ver. 23, 24.* The people chose seven, such as they were directed to choose, set them before the Apostles, which did

appoint them over the businesse, prayed and imposed hands: In Acts 14. 23. Paul and Barnabas ordained Elders by Suffrages given by lifting up or stretching out of hands, (for so the Greek Word usually signifies, though not alwayes, Acts 10. 41. but that the people did ordain Elders by Election, without the Apostles, it saith not, but rather the contrary (*viz.*) that they stayed from Election and Ordination of Elders, till the Apostles came to advise and assist them therein. The word χειροτονω signifieth rather to give, then to gather suffrages: As [χειροτονησας υπο των εκκλησιων] doth imply the election of more Churches then one, and yet it imports the election of no more Churches then those there spoken of: so the phrase, [Paul and Barnabas χειρονοιαται δε αυτους προσευχεται & χειρ εκκλησιαν] doth not imply that any Church, or other person besides Paul and Barnabas did elect those Presbyters.

Churches do
joyn in χειρ
τουτα.

This Scripture
is alleadged by
R.M. and W.T.
to C. H. and
Answ. to 32. q.
p. 69.

10. The particular Congregation, though it want Church-Officers, hath power and authority to ordain Officers, as the children of Israel did put their hands upon the Levites, Numb. 8. 9, 10.

Answer.

R.M. and W.T.
to C.H. p. 52.
45.

That Congregation had Officers, Aaron the high-Priest, and many other Priests, Numb. 3. 4. But you hold not that people may ordain in the presence and plenty of Officers. All the children of Israel, being about 600000, and many women and children, did not (probably) lay hands on the Levites, but some, in stead of the rest, which were more likely to be the Elders then any other. (All the congregation, and, All the Elders of the congregation, are all one, Exod. 12. 3. cum 21) The Levites were separated to their work, and taken from amongst the children of Israel, cleansed and offered before the Lord by Moses and Aaron respectively, according to Gods expresse appointment, v. 6, 7, 8, 11, 13, 14. therefore this laying on of hands was either onely obedientiall for approbation of Gods election, or for oblation of the Levites to God, in stead of their first-born, v. 16, 17, 18. as they laid hands on sacrifices, v. 12. which was a speciall reason, and peculiar to those times. If the people did ordain the Levites, I am sure they did.

did not choose them : If this be a binding patern , you will lose Election, while you contend for popular Ordination.

You tell us, that it is a main pillar of Popery, to proportion the Church now, to the outward policie in *Israel* ; and that Christs faithfulness above *Moses*, consists in as full determination of Gods Worship in the New Testament, as in the Old ; and that we are as strictly tied to the Gospel-patern, as the Jews were to the Old Testament : Why then should we in Ordination of Officers be guided by the Old Testament, and not by the New ? And why should we follow the Ordination of Levites, rather then of Priests, for a patern for the Ordination of Elders, except to gratifie you ?

11. *When the Apostles were sent out by Christ, there was no mention of Ordination in the Commission of theirs, but onely of teaching and baptizing, Mar. 16. 15, 16. and 28. 19, 20. If Ordination of Ministers had been such a speciall Work, there would (belike) have been some mention of it in their Commission.*
- The words of the Answer 20 32. 9. p. 71.

Neither is there mention of celebration of the Eucharist. Preaching and Baptizing were first to be done to the Nations, therefore they are there mentioned. We finde the Apostles did practise Ordination, and yet we suppose not that they went beyond their Commission, *Acts 6. & c. 13. & 14.* And a Commission to Elders we read, *1 Tim. 5.* as well as practice, *2 Tim. 4.* You intimate, that speciall works, which the people might not do, are mentioned in that Commission ; which if you stand to, you must deny the people power either to Baptize or to Preach. If these words be not a Commission to the Apostles and Elders to ordain, I am sure they are no Commission to unoffic'd-men either to Preach or to Ordain.

Answer.

12. *The Church hath power to censure her Officers, if she see just occasion, Col. 4. 17.*

If that need so require, she may admonish her Officers, and excommunicate, &c. T. W. to W. R. j.

The Church of *Colosse* had other Elders besides *Archippus*, which might joyn with the people in the Admonition. *Paul* bids *Timothy* fulfill his Ministry, *2 Tim. 4. 5.* This doth not

p. 39. Answer.

sup.

suppose *Timothy* to be faulty ; or to be under censure : and it may be *Archippus*, *Pauls* fellow-labourer , *Philem.* v. 2. was not faulty, and then this Admonition was no censure ; and therefore it is alleadged to no purpose. Neither doth admonition alway suppose Authority ; for this may be an act of charity, as well as of authority. *Paul* might admonish *Peter* ; and one Brother another of the same Church, though *Paul* had no authoritie over *Peter*, nor fellow-members one over another.

(r) *Cor. Keyes*,
p. 19.

The *Colossians* was as well to cause that Epistle to be read in the Church of *Laodicea*, as to say to *Archippus*, &c. yea, the word *cause*, seems more authoritative then *say ye* : yet our Brethren hold not, that one Church hath power to cause any thing to be done in another Church. If it had been said, Cause *Archippus*, &c. and, Say to *Laodicea*, you could have made notable use of it. Finally, the Church cannot excommunicate their whole Presbyterie, no more then the Presbyterie excommunicate the whole Church ; onely she may withdraw from them (f) : the Church hath not received from Christ an Office of rule without her Officers (r).

(f) *Cor. Keyes*,
p. 16.

(r) *Ibid.*

This Text is much insisted on, and weekly contributions for the Minister grounded on it.

Answer.

13. These Officers are to be maintained by contribution every Lords-day, 1 *Cor.* 16. 1.

You do not maintain all your Officers, nor your Ruling-Elders, though the Text. 1 *Tim.* 5. 17. doth as cleerly hold out the maintenance as the lawfulness of Ruling-Elders. The Apostles Rule was not generall, but onely (for ought there appears) in the Churches of *Galatia* and *Achaia*, v. 1. nor perpetuall ; for those Gatherings were to cease when *Paul* came, v. 2. (though Ministers maintenance did not cease when *Paul* came) not for any Officers, at least not *quâ* Officers, but for the poor, not of their own Church neither, but of the Church of *Jerusalem*, many miles distant ; which was a singular and extraordinary case. You might much better alleadge, *Marth.*

23. 23. Those you ought to have done, &c. yea, Acts 2: 45. & 4: 34. (as the Anabaptists) for the manner of maintaining the Ministry, and relief of the poor, then to say, that the temporary way of the Churches extraordinary charity to the poor of another Church, is a perpetuall binding Rule to direct how Church-Officers should constantly be maintained.

14. The great mountain burning with fire cast into the Sea upon the sounding of the second Trumpet, Revel. 8: 8. 9. is applied by some good Writers to those times in which Constantine brought settled endowments into the Church. See more of this in Answ. to 32 q. p. 77.

If it be so applied by some good Writers who possibly had in their eyes the Lordly and almost Regall riches and pomp of Prelates, it is by as many and as good Writers applied otherwise. For my part, as I finde that Constantines Donation, the foundation of this Exposition is but a Fiction, accounted by Gravian himself to be but *Palca*, (and what is the chaff to the wheat?) so I finde in the Prophecies, that Kings and States are called *mountains*, Zech. 4: 7. casting of mountains into the Sea implieth great commotions and troubles; Psalm. 46: 3. their burning with fire, signifieth their opposition and fierceness, whereby they become destroying mountains; or, as the *Septuagint* (whom the Penmen of the New Testament much follow) *ἐκ πυρὸς κατακαίεται ὁ βουνός* a mountain on fire, Jer. 51: 35; but I finde not that settled and stinted maintenance is in any Prophecie understood by a mountain burning with fire cast into the Sea, nor that it is unlawfull either from yeer to yeer, as in New-England (u) or for certain yeers, or for term of life; much lesse do I finde that it is unlawfull for one yeer, and not for a yeer and a quarter, or two, three, or four yeers.

Answer.

15. There must be in the Church Teachers distinct from Pastors, This (for substance) is alleged by as Apostles are distinct from Evangelists; Eph. 4: 11. Answ. to 32 q. p. 75. and many others.

That Text proves not the same distinction between them; for he saith, Some Apostles, and some Prophets, &c. but not some Pastours, and some Teachers; but, but some Pastours and Teachers;

to do with, *what have I to do with you?* v. 121 (and yet he had to do with all Christians, by his unlimited Apostolike power, (7) whether they belong to that or any other Congregation or no) such as God judgeth, or are left to the immediate judgement of God: But this is not the case of Believers not joyned (especially in your sense of joyning) to a particular Congregation; nor do you (I hope) judge it to be the case of Believers in the Churches of England and Scotland.

(1) Answ. to
9 Pos. p. 64.

18. *The Elders are not Lords over Gods Heritage, 1 Pet. 5. 3. nor do exercise authority, as the Kings and Princes of the earth do; remembering our Saviours lesson, Matth. 20. 25, 26. Luke 22. 25, 26. They are not so many Bishops (2) striving for preeminence, as Diotrophes did, 3 Joh. v. 9; 10 (a)*

(2) A Claf-
ficall Presbyte-
ry sets up ma-
ny Bishops for
one M.D.

(a) These
Scriptures are
alleged, An-
swer to 32 q.
p. 59. & 76.
though not
with such tart-
ness against
Presbyteriall
Government.
Answer.

To say nothing that the title *King*, *Dominus*; sometimes translated Sir, and sometimes Lord, *Joh. 12. 21. 1 Pet. 3. 6.* is given to Christ, to Elders, and meaner persons, *3 Joh. v. 4. 40. & 5. 7. & 12. 21. Rev. 7. 14.* Though Elders be not Lords over Gods heritage, yet they are Leaders and Guides, yet Shepherds, Rulers, Overseers, Bishops and Governours; and not onely Presidents of the Congregation, Moderatoers of her actions, or as the fore-men of the jury. The other Text forbids Kingly or Lordly power in the Ministers of the Gospel; for the two Apostles still dreaming of a Temporall kingdom, and being kinsmen to Christ, did expect some Temporall honour and advancement. Christ saith not, there was inequality amongst the Priests of the Jews, or amongst the Priests of the Gentiles, or between the Priests and People, but it shall not be so among you; but, very aptly and pertinently to their Petition, answereth, *The Prince of the Gentiles, &c.* propounding himself, v. 28. whose Kingdom is not of this world, for an example to them; yet he had no intent to equal them to himself in Church-power, or other Ministers to the Apostles, or the People to the Presbyters. We make not all Church-Ministers Bishops, but the Elders onely, as we are warranted by *Acts 20. 17, 28. Tit. 1. 5, 7.*

Diotrophes, being but one, was liker to a Prelate, then to a

An Examination of sundry Scriptures

Presbytery : yet Saint *John* doth not blame him simply for accepting or having pre eminence, or for taking upon him to answer in behalf of the Church to which *S. John* writ, or for taking to him the power of commanding, forbidding, excommunicating ; but for loving pre eminence, (as *Mat. 23. 6, 7.*) for not receiving the *Apostles and Bresbren*, and prohibiting what he should have required and encouraged, and excommunicating such as were the best members of the Church. I will not tell you who said, *All the Church is holy ; ye take too much upon you, &c.*

19. *The power of Government is expressly given to the Church, when we are bidden hear the Church, which is a particular congregation, Mat. 18.*

Answer.

The Church, in the first and primary intent of these words, was a Church then in being, which did abominate the Gentiles (for Heathens and Gentiles are all one) viz. the Jewish Church, which was not a particular congregation, but a Nationall Church, having graduall judicatories and appeals, of which the *Apostles* were at that time, and Christ lived & dyed an actuall member, (b) They who presume that Christ did no more respect the Jewish Church, then they do the Church of *England*, do over-skip it, and understand this onely of the Christian Church, and bring Christ in, speaking on this manner; *Peter*, if thy Brother offend thee to day or to morrow, and will not be gained, keep it in thy mind two or three yeares, and thou shalt have a Church to which thou mayst complain; tell the Church where there is one. This Gospell was writ principally to and for the Jews (some say in Hebrew) in it the Spirit of God useth much the language and dialect of the old Testament, in which *Kahal* (and *Ecclesia* with the 70.) do sometimes signifie the company of Elders, as well as the body of the people ; and a Nationall Church with graduall judicatories and appeals, as well as a particular assembly. Now there is not a Word in the Text to shew either that Church is not here taken for the Presbitary, but for the people (seeing when Christ saith, *Whatsoever ye shall bind, &c.*

he

(b) Answer to
32. Q. p. 14.

(c) A subordination of the Jewish Synagogues and courts is acknowledged by *Cor. Keyes*, p. 24.

Ph

he speaks to the Disciples, v. 1. or Apostles, which are elsewhere said to have the power of binding and loosing, *Mat. 16. 19. Jo. 20. 23.* and were not ordinary beleevers but Elders, *1 Pet. 5. 1.* or that it is meant onely of a parutillar congregation without graduall Judicatories or appeals, (a Notion not agreeable to the Jewish Church here in the first place spoken of. I read that the promise of binding and loosing is not given to a particular congregation, when it is leavened with error and variance, *Ecclesia litigans non ligat, clavis errans non ligat*, but then a Synod of Churches or of their messengers may Judicially convince and condemn error, search out truth, determine, declare, and impose the way of truth and peace upon the Church. (d)

(d) *Col. Keyes*
P. 47.

20. *Mat. 16. 19.* Christ directeth his speech not to Peter alone, but to all the Disciples also: for to them all was the Question propounded by Christ, v. 15: Nor to them as Generall Officers of all Churches, for that commission was not yet given them, but as Disciples and Beleevers.

This seemes to be taken out of the Answ. to 32. Q. p. 44.

Peter was an Apostle in Office and Commission, though not yet sent out into all the world; and an Elder, *Mat. 10. 1, 2, &c.* and doubtlesse the key of Authority and Rule, when it was promised to Peter, and given to him with the rest of the Apostles, *John 20. 23.* is the same authority which is given to their successors the Elders; whereby they are called to feed and rule the Church of God, as the Apostles had done before, *Acts 20. 28.* If the Keyes were not given to Peter as an Elder or Apostle, but as a Believer, then it will follow; First, that the Keyes are not given to a congregationall Church, or any visible Church, or the Members, thereof against whom the Gates of hell may prevail; but to true beleevers or members of the Catholick Invisible Church, which onely are built on the rock, and the gates of Hell, &c. So that Hypocrites (as Judas) have not to do with them: Secondly, that they are given to all beleevers, making Peters confession, whether in Church-covenant or no, whether Church-members or no, whether males or females, for a *quatenus ad omne valet consequentia*:

Answ.

See *Col. Keyes*
P. 41 & P. 10.

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question: Thirdly, that Peter as an Apostle, and Pastors as Pastors, have no more power of the Keyes, given to them hereby, then other ordinary Beleevers; a groundlesse and sencelesse tenent, which makes Church-government meerly Democraticall and popular.

21. 1 Cor. 5. *Paul himself, though an extraordinary Officer, yet would not take upon him to excommunicate the Incestuous person without the Church, but sends to them, exhorting them to do it, (a) and reproves the brethren of the Church of Corinth, as well as the Elders, that they did no sooner put him away: (b)*

(a) See also
Answ. to 32.
Q. P. 49.

(b) Cor. Keyes
P. 13.

Answer.

He blames them all, women as well as men, that notwithstanding the notorious fornication which was amongst them, *were passed up and gloried,* and did not rather mourn, that he might be put away, *ver. 1. 2. 6. Paul himself did excommunicate Alexander and Hymeneus, 1 Tim. 1. 20.* and it is not mentioned that he took the consent of any Church or Presbytery in it. (b). The Apostle saith, *καὶ οὐκ ἔστιν παράδοξον.* I have judged or decreed already, as if I were present to deliver, &c. which imports rather that Paul himself would deliver him to Sathan, then that he exhorted them to do it: indeed he commands them to put him away, as he writes to them to restore him again, to see whether they would be obedient in all things, *2 Cor. 2. 9.* and he would have it done when they were gathered together, that the people might behold, approve, and execute what was decreed. Paul bids the *Colossians* to cause an Epistle to be read id *Laodicea*, they (it is like) did it in obedience to Apostolique Authority; yet it will not hence follow, that a Church hath ordinarily the same power over another Church: he bids them purge out the leaven, and put away from them that wicked person, &c. which must not be understood as if Elders and people were equally authorized thereunto, but *Quilibet in suo gradu*, every man in his place, *So Numb. 5. 2.* The children of Israel are commanded to put out of the camp every Leper; yet the Elders did judicially make clean or unclean, *Levit. 13. 3. Dent. 17. 13.*

(b) Cor. Keyes
P. 30.

yea

yea sometime they alone did put the Leper (as *Uzziah* 2 *Chro.* 26. 20.) from amongst them : The allusion to the Leaven is not to be too far strained: for every woman or childe in their private house, without the consent of the Church might cast out Leaven, but yet they cannot excommunicate. The Apostle, 1 *Cor.* 14 31. bids them all prophesie one by one, yet our Brethren do not hold that all sanctified persons which in any place call upon the Name of the Lord Jesus, 1 *Cor.* 1. 1, 2. were by this Precept bound to prophesie. Also, in 1 *Thess.* 5. 12. he beseecheth the *Thessalonians* to know them that are over them, &c. which he speaketh to the Believers, and not to the Elders. So when he speaks of acts of governing power, it is to be understood of Elders, and not of Believers.

22. *The Lord Jesus; reproving the Angel of Pergamus for suffering Balaamites, sends his Epistle not onely to the Angel, but to the Church. The Spirit saith not onely to the Angels, but to the Churches, Revel. 2. 11. And the Church-members are seen by John in a Vision, sitting on Thrones, clothed with white raiment, having on their heads crowns of gold, Revel. 4. 14. Now thrones and crowns are ensignes of Authority and governing power.*

This is alleged by Answ. to 32. Q. 45. & 49.

The Lord Jesus, reproving the Angel of Pergamus, sends his Epistle (say you) not to the Angel, but to the Church: I adde, Not to the Church, but to Churches. As you gather, that the suffering of corrupt persons and practice was the sin of the Church, and not of the Angel onely: so I may gather, that it was the sin not of one Church onely, but the neighbouring Churches also: But this you deny. I read in *Revel. 4.* that four and twenty Elders (distinguished from Believers, c. 7. 8. 11. 13. 14.) not four and twenty Saints or Members) were so clothed and crowned, by which I understand the Officers of the Church, alluding to the four and twenty Orders of the Priests, and the four Beasts represent the Christian Churches thorow the four quarters of the world, alluding to the four Camps of *Israel*, bearing in their Standards the same Beasts. (b) *Col. Keys.*

Answer.

P. 16.

by

by the four Beasts, are excluded from governing power ; for they sit not on Thrones, nor have Crowns on their heads. Their Crowns and Thrones are no more Ensignes of Power and Authoritie, then their white Raiments of Priesthood :
 (b) *Con. Keys*, (b) But they are not Priests by Office, they cannot do Pastorall acts, as Baptize, &c. neither have they authority to govern. Every Christian man or woman, Church-members or other, hath a Crown, and sitteth on a Throne, viz. is Spiritually a King and Priest to God, *Revel. 5. 10.* Finally, governing power, properly so called, you (i) acknowledge none; but in the Elders alone, *1 Cor. 12. 28. Rom. 12. 8. Heb. 13. 17.* The peoples power is more fitly called Liberty and Priviledge, too mean a thing to be represented by Crowns and Thrones.

(b) *Con. Keys*,
 p. 16.

(i) *M. & T.*
 to *C. H. Cot.*
Keys, and *G.*
 and *N. Epi-*
scle.

23. *The particular Congregation takes Christ for her onely Spirituall Prophet; Priest and King, Deut. 18. 15. Acts 7. 37. Psal. 110. 4. Isai. 9. 6, 7. Revel. 15. 3.*

Answer.

Seven or eight (you say) are the fewest that will make a Church; but five or six, yea any one particular Saint, though out of Church-fellowship by Excommunication, &c. may take Christ to be his onely Spirituall Priest, Prophet and King; yea a Presbyteriall, Classicall, Nationall Church may do it; the Jewish Church did it, the Hebrews did it, *Heb. 5. 4. and 4. 15.* yea, the Churches of the Gentiles, which at that time were not meerly Congregationall, did acknowledge Christ their King, *Revel. 15. 3.* What Scripture witnesseeth that a Congregationall Church, rather then a Presbyteriall Church, doth acknowledge Christ to be the onely absolute King, Priest and Prophet? Do your selves believe what you would have us believe, that Christ doth exercise his Kingly, Priestly, Propheticall Office onely in Churches meerly Congregationall? did Christ offer up himself a Sacrifice for all the Members of a Congregationall Church, and onely for such? If you believe it not, why do you so clearly hint it?

24. *Christ hath left but one way of Discipline for all Churches, which, in the essentials of it, is unchangeable, and to be kept till the appearing of the Lord Christ, 1 Tim. 6. 13, 14.*

This is found in Answ. to 32 q. p. 82, 83. and the like in R.M. and W.T. to C.H. p. 8.

Answer.

It seems by the words, *Thou, O man of God, I give thee charge that thou keep this Commandment, (viz. which immediately precedes) concerning faith and holiness, in the ministry of the Word, to be directed to Timothy himself: or if to his successors, then it must be to the ordinary Elders (for evangelists which succeeded him we know none) not to the Churches; for example, not to the Church of Ephesus, to whom Paul writes nothing of Government, though in his Epistles to Timothy he writes almost of nothing else, and chargeth the Elders to take heed to the Flock, and look to the Wolves, Act. 20. 28.* But if you will needs have the words, *this commandment*, extended to this whole Epistle, yea to every Precept and Example of Discipline in Gods Book, you had need of good warrant for this exposition. That the essentials of Discipline set down in Scripture are unchangeable, I grant: but whether any essentials be in controversy, or how many, and which they are, you tell us not: I am sure those things that some (possibly) do make essentiall, are not such; as, holy kisse, anointing with Oil, washing of feet, &c. The differences between the Apostolike Churches and ours are observable, because they justly occasion some alteration, at least in externals, of Discipline or Worship.

As first, the Jewish ceremonies were then scarce dead, at least, not buried: hence we are not bound to use unleavened bread at the Sacrament, to abstain from things strangled and from blood, to circumcise, to purifie our selves, and to shave our heads, &c. *Matth. 26. Acts 15. 20. & 16. 3. & 21. 21, 22, 23, 26. & 23. 2, 5.*

Secondly, the civill customes of these countreys differ much from ours: Hence we are not bound to lie or lean on a bed at the Sacrament, *Joh. 13. 23, 25. & 21. 10.* to wash one anothers feet, *Joh. 13. 5, 14, 15. Luke 7. 38. 1 Tim. 5. 10.* to kisse one another, *Acts 20. 37. Mark 14. 4. 5. Rom. 16. 6. 1 Cor. 16.*

20. 1 *Thess.* 5. 26. or to make covering of the mans head a token of dishonour, 1 *Cor.* 11. 11. 45. 7. 10.

Thirdly, the Churches were then but in gathering from amongst Heathens and Jews : Hence we want examples (to convince refractory Anabaptists or Socinians) of the Baptizing of Christian Infants, or of any other, though of riper years, that was born of Christian parents, and educated in a Christian way, and was not in person a Jew or an Heathen.

Fourthly, the Church was then under Heathenish persecuting Magistrates : Hence they had no houses built for, or appropriated to holy Worship, they met in the night to pray, preach, and celebrate the Supper ; Ministers had no settled maintenance ; no Laws did compell men to keep the Sabbaths, to frequent the Assemblies, to submit to the Churches Discipline ; Christians bare no civill Offices ; the Magistrate did not meddle with, nor protect, but persecute the Church.

Fifthly, there was then an extraordinary effusion of the holy Ghost upon the Apostles, Evangelists, and sundry of the Elders and people : Hence there was no need of Universities nor Schools to teach Tongues and Arts, *Acts* 2. nor of studying for Sermons, nor using set Prayers or Psalms ; for by the Spirit they then composed both, 1 *Cor.* 14. no looking on Bibles (Printing being not then in use) when the Pastour read or preached ; no writing Sermons, &c.

Sixthly, The Apostles had the care of all the Churches, and without difference taught and baptized, and ordered matters in all Churches where they came, 1 *Cor.* 11. 28. & 4. 17. & 16. 1. & 7. 11. (to say nothing of the Evangelists and Prophets). Now we may not, without presumptuous tempting of God, expect such Officers, but must be contented with ordinary Elders, amongst whom so much of their power as God intended to be perpetuall, is divided.

Seventhly, there were then some extraordinary occasional Precepts and Practices, which binde not in ordinary ; as, selling all to give to the poor, *Matth.* 19. 21. having all things common, *Acts* 2. 44. 45. & 4. 32, 34, 35. anointing the sick with Oil, *James* 5. 14. which are Apishly imitated by the Papists, if not by others.

Finally,

Finally, do but publish a full Narrative of your Church-courses and practices, and especially of all which you count Essentials, and prove them by Scripture ; and I shall freely, by the grace of God , either consent with you , or shew reason of dissenting.

25. *The Church, or the Ministers thereof, must not be annexed* *ἐκκολληται*, 1 Pet. 4. and therefore the Minister must not perform a Ministeriall act to another Congregation, Acts 10.28. 1 Pet. 5.1,2.

The like words are found, Answ. to 32 q. p. 11, 15. Answ to 9 Pos. p. 76, 77, 78.

Answ.

The Text in *Peter* speaketh not of the Church, or of Elders, more then any other man ; nor of meddling with the affairs of other Churches, but, *With other mens matters*, or rather (as the word implieth) other mens riches or possessions, whether Christians or Heathens, Church-members or no : and not every meddling with them, but such a meddling as for which they suffered from the Heathens in those days ; *Let no man suffer as a busie-bodie in other mens matters* : and therefore it is of no more strength against the power of a Presbytery over particular Congregations, then against the power of Parliament over other Courts of Judicature. The Inference supposeth, that the Flocks mentioned in those two Texts were two particular Congregations, which is impossible to be proved. *Peter* bids the Elders of *Pontus, Galatia, &c.* to feed the flock of God that is amongst them : therefore, say you, the Elders of one Church of *Galatia*, must not feed the people of another Church of *Galatia*. A communicant must examine himself ; Will you thence infer that none else must examine him ? The *Thessalonians* were to know them that were over them, and laboured amongst them, and esteem them very highly, in love, for their works sake ; therefore they must not hear, or at least not esteem highly for their works sake, the Pastours of other Congregations, 1 *Thess.* 5. 12, 13. Taking heed to the Flock and feeding it, doth include Administration of the Word, and prayer, as well as of Sacraments ; yet you hold he may, notwithstanding this Text, preach and pray in another Congregation. The relation of Ministers and people is

mutuall : If the people may receive the Sacrament from one that is not their Minister, then the Minister may administer it to them that are not of his Flock. By vertue of Communion of Churches, you may (you say) and you do receive known *ap-provid recommended members of another Church*, to the holy Communion. If you may receive one, why not two, three, four, five, six, seven, eight, which, it may be, are the whole Congregation ? Where doth the Scripture allow the one, and not the other ? You grant, that *Elders have a calling to ordain Elders in other Churches*, whereof themselves are neither Elders nor members, by request of that Church where the Elders are to be ordained (k).

(k) R.M. and
W.T. to C.H.
p 48.

This is but a
little altered
from Answ. to
32 q. p. 80. &
73. and T.W.
to W.R. p 44.
& 56.

26. *Gifted men not called unto the Ministry, nor intended for it, may preach. They that were scattered abroad upon the persecution which arose about Steven, were not Church-Officers, at least not all of them; yet these men did preach the Word; — and Philip, which was but a Deacon, preached, without the calling or privy of the Apostles, Acts 11. 19. & 8. 14.*

Answer.

This Text cannot be understood generally of all that were scattered : your selves explain it of men, not of women, 1 Cor. 14. of gifted men, and called to that work by the Church, and not of ungifted and uncalled men : yet the words, in their indefinite latitude, will prove as well the preaching of ungifted and uncalled men, as others: Question-
less there were Elders amongst them ; it may be the seventy Disciples were not quite out of Commission : certainly Philip was amongst them, who was an Evangelist (which Office began upon that dispersion) as well as a Deacon, Acts 21. 8. and did baptize (which your selves confesse unofficed men cannot do) as well as preach. They were all filled with the holy Ghost, Acts 2. 4. 10. & 4. 31. (l) which made them Doctours the first day, and gave them both ability and a call to speak the Word (which the Apostles counted their principall work, and after it, Prayer and Administration of the Sacraments, 1 Cor. 1. 17. Acts 6. 4. (m) this therefore was an extraordinary Case : Yet that these did preach ordinarily and usually

And the hand
of the Lord
was with them,
Acts 11. 22.
cun Ezek. 3. 14.
(m) Answ. to
32 q. p. 71.

usually to the Churches, like to Pastours, and received maintenance for the same, as some do in London and elsewhere, is impossible to be proved.

27. Jehoshaphat sent Princes, who were neither Ministers, nor intended so to be, to teach with the Priests and Levites; to wit, at least to encourage the people to hearken to the Priests and Levites, 2 Chron. 17. 7, 8, 9. as Jehoshaphat did, 2 Chron. 20. 20. yea, and was their mouth to God in Prayer, verse 25, to 13. As we conceive something in that Prophesying, 1 Cor. 14. to be extraordinary: so we conceive it, to be Ordinary, that some private men, grown Christians of able gifts, who may have received a gift of Prophecy, need no more extraordinary Calling for them to prophesie in the Churches, then for Jehoshaphat and his Princes to prophesie in the Church of Israel. See Answ. to 329.

In the Church of Israel, none besides the Priests and Levites did ordinarily prophesie, either in the Temple, or in the Synagogues; unless they were either furnished with extraordinary gifts of Prophecy, as the Prophets of Israel; or were set apart and trained up to prepare for such a Calling, as the sons of the Prophets: (n) but Jehoshaphat and his Princes (n) Cor. Key. were neither Propets, nor sons of the Prophets. There is a vast difference between prophesying, and encouraging the people to hear the Priests and Levites. Had Jehoshaphat a Warrant for what he did, or no? if he had, was it ordinary, or extraordinary? If either he had no Warrant, or an extraordinary one, he is not to be imitated: if an ordinary Warrant, you may produce it; for all the Books of Scripture that were writ in his time, are extant, and many more. Jehoshaphat knew well the difference between matters of God, and the Kings matters, 2 Chron. 19. 11. matters concerning the King and Common-wealth: The Princes might (as Judges, Justices, &c. now do) teach in the Cities. Do you indeed hold, that the King may not onely preach himself, but also appoint others to preach and teach, though the Church do not call them? If so, tell us (I pray you) whether

Answer.

(o) Two
Brethren to
A.S. p. 54.

See Col. Keyes,
p. 20. and M.
Goodwin and
M. Nyes Epi-
stle.

he may preach in the whole Nation, or onely in one particu-
lar Congregation. You tell us that the Kings of *Judah* (being
Types of Christ; and not onely their people, but their very
Land being typicall, &c.) might be invested by God with a
larger power in matters of Religion, then Kings and Magistrates
under the Gospel, [may not I adde, or Subjects?] have
any ground or warrant to claim from (o). Those in 1 Cor.
14. had not an ordinary, but an extraordinary gift of Pro-
phecie, and the gift of Tongues also; yea, they composed
Songs and Psalms as the Spirit did thereunto move, enable and
authorize them; yet you hold not that a man, having attained
variety of Tongues, or a Poeticall vein, might then, or
now may in Churches exercise the gift of Tongues, and sing
self-composed Songs or Psalms; nor can you from hence
shew, that it is lawfull for unofficed men to preach in an or-
dinary course, and to receive maintenance for the same.

Reader, other Witnesses are come in,
and more may come in: while thou
art reading these, I shall hear them.
Their testimonies (as Scouts shall
bring tidings) shall be concealed or
published.

FINIS.
